LESSONS FROM THE QUR'AAN.

PREFACE.

Hadhrat Maulana Hifzur Rahmaan Sevharvi(A.R) has penned the extremely worthwhile book, Qisasul Qur'aan, which highlights the various narratives in the Qur'aan. His book is in two volumes, comprising of about two thousand pages. However, people nowadays are averse to reading lengthy works and, in the style of many English publications, many books required abridged editions of original writings.

It is with this in mind, that I have ventured to write this book, which is a gist of Qisasul Qur'aan. Together with the basic aspects of each narrative, I have attempted to highlight the lessons of every story, which have been mentioned in the original book. Certain academic, philosophical and historical discussions have been omitted, which are not particularly relevant to the lessons.

Of course, the sequence and words of the original have been duplicated. In this manner, two thousand paged have been condensed into four to five hundred pages, which will be published in eight booklets, Insha Allah.

The reward shall accrue to Hadhrat Maulana Hifzur Rahmaan Sevharvi(A.R), who now rests in the graveyard of Delhi along with other great luminaries, who were amongst his predecessors and contemporaries.

Tanzeem Husain
5 Muharram 1408 A.H.

FORWARD.

Hereunder follows the forward of the author of Qisasul Qur'aan, Hadhrat Maulana Hifzur Rahmaan Sevharvi(A.R).

After praising Allah and invoking Allah's choicest blessings and mercy on Rasulullah (sallallahu-alayhi-wa-sallam), he writes, "Amongst the many stimulating and miraculous methods of communication, Allah has employed that of relating narratives. The consequences of the deeds of good and evil people are discussed in these narratives. The objective of these narratives are to depict certain lessons and messages. It is for this reason that they are not narrated in chronological order, but merely highlight the important aspects of propagation.

It is also with this in view, that these narratives are repeated in numerous sections of the Qur'aan. When a subject is repeated from various angles and in various manners, it becomes engraved in one's mind and stimulates one's attention.

Most of the narratives in the Qur'aan discuss the incidents of previous nations and the Ambiya (A.S) sent to them. Many other narratives are also included, all of which depict the difference between truth and falsehood, and the endless struggle between the friends of Allah and the forces of Shaytaan.

Let alone others, even the Muslims do not benefit themselves from the glorious Qur'aan, and fail to revive their dead hearts with the light of Imaan and spiritual conviction. They do not realise that the Qur'aan contains a complete way of life, and a vehicle to eternal salvation, if they will ponder over it's contents.

Despairing over the obstinate attitude of the Mushrikeen, Rasulullah (sallallahu-alayhi-wa-sallam) said to Allah, **"Oh my Rabb! Verily, my people have neglected this Qur'aan."** [Surah Furqaan]

Each Muslim in this 14th century A.H. should examine his heart to see how much he is practising upon the teachings of the Qur'aan he recites, despite his claim that the Qur'aan is the truth.

Seeing people in this condition, I desired to put the lessons of the Qur'aan into book form so that it may remain with people and so that they may derive the lessons intended. This will, Insha Allah, be a source of salvation in both worlds. The following has been kept in mind when compiling this treatise:

1) The Qur'aan has been made the foundation of every narrative, and have only been elucidated by narrations from authentic Ahadeeth and historical reports.
2) Wherever historical reports and narrations from other sources seem to contradict the verses of the Qur'aan, an attempt has been made to accommodate both reports using decisive proofs and arguments.
3) Vague and false narrations stemming from the Bani Isra'eel and those of antagonists have been identified.
4) Certain objection pertaining to tafseer, Ahadeeth and history have been answered during certain discussions. The standpoint of the pious predecessors has also been included.
5) A single diagram describes the Surah wherein each one of the Ambiya (A.S) have been mentioned.
6) Under the heading of "Lesson," the substance of each narrative has been mentioned.

Muhammed Hifzur Rahmaan Sevhari
22 Rajab 1360 A.H.

HADHRAT YUSHA BIN NOON (A.S).

Hadhrat Yusha (A.S) was from the Bani Isra'eel, specifically from the lineage of Hadhrat Yusuf (A.S). His name does not appear in the Qur'aan, but, according to Hadhrat Ubayy bin Ka'b (R.A), the youngster mentioned in Surah Kahaf refers to him. He was the youngster whom Hadhrat Moosa (A.S) took with him when he ventured to meet Hadhrat Khidr (A.S).

Hadhrat Yusha (A.S) served Hadhrat Moosa and Haaroon (A.S) during their lifetimes, and was made their successor after their demise. He was one of the deputation sent to investigate the strength of the people living in Kan'aan, when Hadhrat Moosa (A.S) encouraged the Bani Isra'eel to wage jihaad against them. When the Bani Isra'eel were reluctant to comply, it was Hadhrat Yusha (A.S) who urged them to fight, telling them that Allah will certainly assist them if they fight. After forty years, the Bani Isra'eel finally conquered Baitul Muqaddas and ruled over the regions of Kan'aan, Eastern Jordan, and Shaam.

ENTERING THE SACRED LAND (BAITUL MUQADDAS).

The details of the above incident is that, after forty years of aimless wandering, Allah instructed Hadhrat Yusha (A.S) to lead the Bani Isra'eel to the promised land, when He would allow them a decisive victory. They marched after Hadhrat Yusha (A.S) conveyed Allah's command to them. They reached Jericho first, where the inhabitants put up a stern fight. However, Allah accorded the Bani Isra'eel a decisive victory. They then gradually conquered the surrounding areas as well. Eventually, they regained control of the land their forefathers once ruled.

THE INSOLENCE OF THE BANI ISRA'EEL.

The following verses of Surah Baqara reveal the insolence of the Bani Isra'eel, when they were instructed to enter a certain town:

"When We said, 'Enter this town and eat as much as you desire therefrom, from whence you please. Enter the door with your heads lowered, saying, 'We seek forgiveness.' We will then pardon your sins. We shall soon grant more to those who do good. The oppressors altered the words to what they were not commanded with, so We sent a punishment from the heavens upon the oppressors due to their disobedience." [verses 58/9]

Similar verses are contained in Surah A'raaf. These verse teach people that they should never wage jihaad for personal fame and gains. They should fight Allah's enemies and the forces of evil solely for the reason of establishing justice and elevating Allah's commands. When they attain victory, they should not be proud and boastful, but should rather be humble and submissive to Allah, and enter the conquered territory in a humble manner.

ALLAH'S PUNISHMENT.

After displaying this insolent attitude, Allah punished the Bani Isra'eel. The punishment is not specified in the above verse, but Allah merely says that He **"sent a punishment from the heavens."** It is clear from the verses that all the members of the Bani Isra'eel did not share in this crime.

LESSONS.

1) Whenever a person attains anything, he should never think that it was due to his personal efforts, but must realise that his success came from Allah. he should be grateful to Allah and express his humbleness towards Allah by bowing before Allah.

2) A person must never be despondent of Allah's assistance, even under the most trying circumstances. If he is oppressed, he must bear in mind that Allah's mercy is ever at his attendance. Of course, Allah's assistance may be delayed because of certain sins and shortcomings on the part of the person involved.

3) Allah’s punishment swiftly overtakes those people who are ungrateful when Allah’s favours to them are apparent. This is because they are rebellious after experiencing Allah’s mercy.

HADHRAT HIZQEEL (A.S).

Although the name of Hadhrat Hizqeel (A.S) does not appear in the Qur'aan, reference is made about him in Surah Baqara. The Qur'aan refers to him in the following incident:

"Have you seen those people who fled their homes in the thousands out of the fear of death. Allah said unto them, 'Die!' and then brought them all back to life. Verily Allah is the conferer of blessings to man but most people are ungrateful." [verse 243]

Hadhrat Abdullah bin Abbaas (R.A) and other Sahaba (R.A) have narrated that a king from the Bani Isra'eel, or their prophet, Hadhrat Hizqeel (A.S), commanded the Bani Isra'eel to fight certain enemy. However, they were too cowardly and fled for fear of their lives, thinking that they will then be saved from death.

When they reached a certain valley, Allah caused them all to die. A week later, Hadhrat Hizqeel (A.S) passed by them, and prayed to Allah to revive them so that they be a lesson to all of mankind. Allah accepted the prayer.

REVIVING THE DEAD.

Those who understand the concept of miracles will not be cast into doubts by such events as reviving dead bodies. Whereas resurrection will take place for Qiyamah, Allah can certainly raise dead bodies in this very world before Qiyamah for various reasons.

Certain experts in spiritualism have mentioned that the soul and the body are separate entities. Therefore, the soul may remain alive long after the body has decomposed. It is also obvious that the Being Who can create from nothing, can also create after gathering the dispersed components of a body.

JIHAAD.

When a person accepts that every good and evil act is predestined, he will never think for a moment that any plan of his will overrule Allah's predestination. He can never think that he can be unaffected by predestination by being in a different place.

A Muslim must believe that he has to carry out Allah's commands. He should know that his life and wealth is not in his control, but subject to predestination. These will certainly be lost if Allah has predestined it. This belief makes a person courageous, and dispels cowardice. The Muslim will then devote himself to the fulfilment of Allah's commands, without caring for the worldly consequences. Islam has never taught people to break their arms and legs, or to forsake everything and wait for Allah's assistance, saying that whatever happens will happen. This attitude is a sign of cowardice, which will lead to negligence towards the acts of Deen and will ultimately disgrace a person.

The shari'ah of Hadhrat Muhammed (sallallahu-alayhi-wa-sallam) has declared desertion from the battlefield as the gravest sin after shirk. Once a person has surrendered himself to Islam (which, in itself, means surrendering), then he has no right to ever contravene any command of the shari'ah for fear of his life. Bravery is a fundamental tenet of Islam.

LESSONS.

1) If a person possesses a sound temperament and level headedness, a single glance at the facts will be sufficient for his guidance to the straight path. However, if some external factors corrupt a person's temperament and faculty of perception, he will never respond to all repetitive warnings and advice. In fact, these will lead to him becoming even more negligent and deviant.

   Eventually, such people become like those whom **"Allah has sealed their hearts and their ears, and there is a veil over their eyes."** They then become a target for Allah's wrath and suffer disgrace in this world. This occurred to the Bani Isra'eel, regarding whom Allah declares, **"Humiliation and poverty was stamped on them and they became deserving of Allah's wrath."**

It was due to this that they constantly opposed the Ambiya (A.S), as they did in the case of Hadhrat Hizqeel (A.S). Of course, there was always a group amongst them who supported the Ambiya (A.S) and obeyed their every command.

2) Although jihaad sound the death knell for many individuals, it is a drink of life to the ummah at large, which will ensure the preservation of Islam. It also affords the martyrs the opportunity to leave the pains and grief of this temporary world, and be transferred to the eternal bounties of the Hereafter. This philosophy has distinguished Muslim warriors from the rest. They prefer to live as warriors and die as martyrs.

   Allah says in verse 154 of Surah Baqara, **"And do not say regarding those who have been martyred in Allah's cause that they are dead. Nay, they are alive but you perceive it not."**

   Allah warns people against taking flight from the battlefield saying, **"On such a day whoever will turn his back to them, except with the intention of altering the course of battle or to seek assistance from another group, then indeed he shall return with Allah's wrath and his abode shall be Jahannam. What an evil place to return to!"** [Surah Anfaal, verse 16]

3) Islam lauds valour and courage as praiseworthy traits, while it declared cowardice as an abomination. Rasulullah (sallallahu-alayhi-wa-sallam) said that while a Mu'min is prone to sins and errors, he can never be cowardly because Imaan and cowardice cannot coexist.

   Valour does not mean that a person puts his strength to the test, but means that he can remain steadfast upon the truth, and is fearless against falsehood.

HADHRAT ILYAAS (A.S).

Hadhrat Ilyaas (A.S) has been mentioned in Surah An'aam and in Surah Saaffaat. Whereas Surah An'aam only counts him amongst other Ambiya (A.S), Surah Saaffaat makes mention of his mission to a nation and his preaching to them.

Commentators and historians mention that he was sent as a prophet to Shaam, the famous town of Ba'labak being the centre of his activities. The people he was sent to preach to were idol worshippers, their focal idol being one called "Ba'l." This idol was made of gold. It was twenty arm lengths in height and had four faces. Four hundred people were appointed as attendants to Ba'l, who was revered throughout Shaam and Yemen.

Allah says in Surah Saaffaat, **"Indeed Ilyaas was from the messengers. When he said to his people, 'Do you not fear? Do you worship Ba'l and leave out the Best of all creators? Allah is your Rabb and the Rabb of your predecessors.' They falsified him, so they will certainly be brought forward (for punishment). Of course, the situation of Allah's chosen bondsmen will be different. And, in his favour, We left for those to come after; Peace be upon Ilyaaseen in the universe. Thus do We reward those who do good. He was certainly from Our believing slaves."** [verses 123 to 128]

LESSONS.

Although the narrative of Hadhrat Ilyaas (A.S) has been mentioned briefly in the Qur'aan, it teaches people that the mentality of the Jews had become so depraved that they desired to commit every evil. Despite the successive chain of Ambiya (A.S) that came to them, they still committed every type of polytheism, ranging from worshipping idols and the stars, till the worship of basic elements.

The incidents of the Bani Isra'eel teach people that they should choose to carry out Allah’s commands instead of adopting the nefarious mentality of the Bani Isra'eel.

HADHRAT YASA (A.S).

The books of history reports that Hadhrat Yasa (A.S) was the son of Hadhrat Ilyaas (A.S)'s paternal uncle. He was a companion to Hadhrat Ilyaas (A.S), and succeeded him as a prophet to the Bani Isra'eel after his demise. He guided the Bani Isra'eel according to the teachings of Hadhrat Ilyaas (A.S).

MENTION OF HADHRAT YASA (A.S) IN THE QUR'AAN.

His name has been mentioned in the following two verses:

- **"And Isma'eel, Yasa, Yunus and Loot. Each of them We favoured above the universe...."** [Surah An'aam, verse 86]
- **"Call to mind, Isma'eel, Yasa and Dhul Kifl. Each of them was from the righteous."** [Surah Saad, verse 48]

LESSONS.

Like Hadhrat Yasa (A.S) became a prophet after attaining the companionship of Hadhrat Ilyaas (A.S), any person who associates with the pious will attain some good.

HADHRAT SHAMWEEL (A.S).

Since the narrative of Hadhrat Samweel (A.S) includes mention of figures like Hadhrat Taaloot (Saul), the tyrant Jaaloot (Goliath) and Hadhrat Dawood (A.S) (David), mention will also be made of them.

Although the name of Hadhrat Shamweel (A.S) does not appear in the Qur'aan, he is the prophet referred to in the following verse:

"Did you not see the children of Isra'eel after Moosa (A.S), when they said to their prophet, 'Appoint for us a king so that we may fight in Allah's way..." [Surah Baqara, verse 246]

HADHRAT TAALOOT (SAUL).

In response to the above request for a king, Allah appointed Taaloot, as mentioned in the following verse:

"Their prophet said to them, 'Allah has appointed Taloot as king over you." [Surah Baqara, verse 247]

JAALOOT (GOLIATH).

He was a tyrannical giant of a king, whose name appears in verses 249, 250 and 251 of Surah Baqara.

HADHRAT DAWOOD (A.S).

When the Bani Isra'eel locked into combat against Jaaloot under the leadership of Hadhrat Jaaloot, it was Hadhrat Dawood (A.S) who displayed outstanding courage by killing Jaaloot (This incident will be mentioned separately).

THE PROPHETHOOD OF HADHRAT SHAMWEEL (A.S).

After the Bani Isra'eel gained control over Palestine under the leadership of Hadhrat Yusha bin Noon (A.S), he remained their leader till his demise. He ruled them and passed judgement in all their disputes. However, after his demise they had no undisputed leader for a long period of time. They then fell prey to the attacks of enemy nations. In one of the battles, they were defeated and their 'taaboot' (box) was captured, which contained the original tablets of the Torah and certain personal items belonging to Hadhrat Moosa and Haaroon (A.S).

During this period, Allah made one of their judges, Shamweel, a prophet. He was from the lineage of Hadhrat Haaroon (A.S).

THE CORONATION OF HADHRAT TAALOOT.

During the period of Hadhrat Shamweel (A.S), there existed much conflict between the Bani Isra'eel. They therefore requested Hadhrat Shamweel (A.S) to appoint a solitary leader from amongst them, who would lead them to victory over their enemies.

Allah narrates the incident thus: **"Did you not see the children of Isra'eel after Moosa (A.S), when they said to their prophet, 'Appoint for us a king so that we may fight in Allah's way.' He said, 'Would you then refrain from fighting if it was ordained for you?' They replied, 'Why should we not fight in Allah's way when we have been exiled from our homes and children?"** [Surah Baqara, verse 246]

In compliance to their request, Hadhrat Shamweel (A.S) prayed to Allah to appoint someone. Allah decreed that Hadhrat Taaloot be appointed their king because he was knowledgeable and strong. However, the Bani Isra'eel objected to this appointment. Historians write that the reason for their objection was that the chain of prophets remained within the progeny of Laadi, one of the sons of Hadhrat Ya'qoob (A.S), while kings were always from the progeny of Yahooda, another son of Hadhrat Ya'qoob (A.S). With the appointment of Taaloot as king, the honour of

kingship now shifted to the progeny of another son, Bin Yaameen. Allah recounts their objection as follows:

"Their prophet said to them, 'Allah has appointed Taloot as king over you.' They said, 'How can he be given kingdom over us when we are more deserving of kingdom than him, since he has not been given any wealth?' He replied, 'Verily Allah has chosen him above you and increased him abundantly in wisdom and stature. Allah bestows His sovereignty upon whom He wills. Allah is All Embracing, All Knowing." [Surah Baqara, verse 247]

THE "BOX OF PEACE."

The Bani Isra'eel opposed the appointment of Taaloot so much that they even demanded a miracle from Hadhrat Shamweel (A.S), whereby they could be convinced of the appointment. In response to this, he told them, **"The sign of his kingship is that the box, carried by angels, shall come to you bearing peace of reassurance from your Rabb and remnants of that which was left by the house of Moosa and Haroon (A.S). Surely herein shall be a token for you if indeed you are believers."** [Surah Baqara, verse 248]

When the Bani Isra'eel saw the 'box of peace' before them, they had no option, but to accept Taaloot as their king.

THE TEST FOR THE BANI ISRA'EEL AND THE BATTLE BETWEEN JAALOOT AND HADHRAT TAALOOT.

Hadhrat Taaloot then marched with the Bani Isra'eel to face Jaaloot in battle. However, a test was in store for the Bani Isra'eel. Allah says, **"When Taloot set out with the army he said unto them, 'Surely Allah shall try you with a river. Whoever drinks** (to his fill) **therefrom is not of me, and whoever does not taste is from me except him who takes a handful. So they drank therefrom save a few of them. When he and those who believed with him crossed the river, they** (those who drank to their fill) **said, 'We have no**

strength this day against Jaloot and his hordes.' Said those who knew they would meet their Lord (i.e. those who obeyed the instruction)**, 'How many a little group vanquished a large force by the permission of Allah?' Allah is with the patient ones."** [Surah Baqara, verse 249]

Sincerity and Imaan are necessary to defeat the enemy. These people then prayed to Allah for victory. Allah narrates the incident thus:

"When they went into the battlefield against Jaloot and his hordes they said, 'Oh our Rabb, bestow on us endurance, make our feet firm and aid us against the disbelievers." [Surah Baqara, verse 250]

THE VALOUR OF HADHRAT DAWOOD (A.S).

Hadhrat Dawood (A.S) was part of the Bani Isra'eel's army against Jaaloot. Although he was merely a youth at that time, he displayed outstanding valour during the battle and even killed the powerful Jaaloot. Allah says, **"So they** (the Bani Isra'eel) **defeated them by the order of Allah, and Dawood killed Jaloot...**" [Surah Baqara, verse 251]

The detailed account of Hadhrat Dawood (A.S) will soon be mentioned, Insha Allah.

LESSONS.

1) The fervour for freedom and protection of rights should first be present in the intellectuals of a nation, whereafter it will gradually spread throughout the masses. This fervour will spread more rapidly when there are many such intellectuals present in the nation.
2) The right to kingship and leadership is not based on affluence and lineage. The prerequisites for this are trustworthiness and capability. The position requires that a person be well endowed with regard to **"wisdom and stature."**

3) When sincere devotees engage in battle against falsehood, with trust in Allah only, numbers are irrelevant. In such circumstances, a small army may easily defeat a much larger force.

HADHRAT DAWOOD (A.S).

CHAPTER ONE.

Mention has been made of Hadhrat Dawood (A.S) in the narrative of Hadhrat Shamweel (A.S). After killing Jaaloot, Allah made him a prophet, and he also became king of the Bani Isra'eel; either during the lifetime of Hadhrat Taaloot, or after his demise.

THE TITLE OF "KHALEEFA".

Hadhrat Dawood (A.S) was the first person amongst the Bani Isra'eel to be a prophet as well as a king. Allah says about him:

- **"Allah granted him kingship and wisdom, and taught him that which He willed."** [Surah Baqara, verse 251]
- **"Oh Dawood! Verily We have made you Our 'khaleefa."** [Surah Saad, verse 26]
- **"We gave them both [Hadhrat Dawood (A.S) and Hadhrat Sulaymaan (A.S)] kingship and knowledge."** [Surah Ambiya, verse 79]

Besides Hadhrat Aadam (A.S), Hadhrat Dawood (A.S) is the only prophet regarding whom Allah has titled as "khaleefa." This denotes that his knowledge and authority was excellent. Some of his other unique traits were:

- He was an excellent orator and spoke word for word so that the message got across with an unusual impact.
- His decision between truth and falsehood was decisive.

THE ZABOOR.

Allah says:

- “...**and We gave the Zaboor to Dawood.”** [Surah Nisaa, verse 163]
- **“Indeed, We preferred some prophets above others, and We gave Dawood the Zaboor.”** [Surah Bani Isra'eel, verse 55]

The Zaboor was a scripture containing words of wisdom, praise for Allah, advice and certain religious injunctions. However, like they did to the Torah and Injeel, the Ahlul Kitaab altered the Zaboor (which is contained in today’s Old Testament. It comprises of 150 parts).

Allah sasy in verse 46 of Surah Nisaa, **“Some of the Jews alter words from their context**...**”**

CHAPTER TWO.

THE SPECIALITIES OF HADHRAT DAWOOD (A.S).

Allah blessed all the Ambiya (A.S) with certain unique bounties that were not granted to any other prophets. By gauging these specialities, the difference in ranks between the Ambiya (A.S) can be clearly distinguished.

Allah says in verse 253 of Surah Baqara, **“These are the messengers, some of whom We have given excellence over others.”** Some of the special bounties that Allah bestowed upon Hadhrat Dawood (A.S) were:

SUBJUGATION AND TASBEEH OF THE MOUNTAINS AND BIRDS.

Hadhrat Dawood (A.S) was blessed with an exceptionally beautiful voice. When he used to recite the Zaboor or engage in Tasbeeh (glorification of Allah), the birds and animals would gather around as a chorus. Even the mountains used to join in the Tasbeeh. The following verses speak about this:

- **“We subjugated the mountains and birds to Dawood’s service and they all engaged in Allah’s glorification. We are the ones Who can do.”** [Surah Ambiya, verse 79]

- **"Verily, We granted Dawood a great bounty from Us. 'Oh mountains! Repeat (the Tasbeeh) with Dawood.' And the birds were also given the command."** [Surah Saba, verse 10]
- **"We put the mountains at his service. They engaged in Tasbeeh with him by the evenings and mornings. The birds were also commanded as they gathered together. They all repeated Tasbeeh because of him."** [Surah Saad]

Certain commentators have mentioned that the birds, animals and mountains all engaged in metaphorical Tasbeeh with Hadhrat Dawood (A.S). This means that their very existence denoted Allah's glory and power. On the other hand, the majority of scholars maintain that every creature (animate and inanimate) actively engage in Tasbeeh.

This fact is declared in Surah Bani Isra'eel, where Allah says, **"The seven heavens and earth together with whatever is within them glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification. Undoubtedly He is Most Forbearing, Most Forgiving."** [verse 44]

This verse makes it clear that everything in the universe engage in Tasbeeh, but man is incapable of perceiving their Tasbeeh. Of course, Allah may allow any of his servants to perceive this Tasbeeh, as He allowed Hadhrat Dawood (A.S) to.

THE SOFTENING OF IRON.

Allah says, **"We also made iron soft for him. 'Make coats of armour, perfect the links**..." [Surah Saba, verses 10/11]

Allah says in Surah Ambiya (A.S), **"We taught him [Hadhrat Dawood (A.S)] the skill of making armour for you to protect you in your wars."** [verse 80]

Hadhrat Dawood (A.S) was the first person whom Allah taught to make armour from delicate links, which were pliable and comfortable to wear, allowing soldiers to move with ease.

TALKING WITH THE BIRDS.

Allah conferred the privilege to Hadhrat Dawood (A.S) and his son, Hadhrat Sulaymaan (A.S), that they could understand and converse with birds. The details of this will appear in the story of Hadhrat Sulaymaan (A.S).

THE RECITATION OF THE ZABOOR.

Bukhari reports from Rasulullah (sallallahu-alayhi-wa-sallam) that Hadhrat Dawood (A.S) used to begin reciting the Zaboor when saddling his horse, and completed the recitation when the horse was saddled. Allah accorded Hadhrat Dawood (A.S) the miraculous ability to recite the Zaboor in this short period of time, which would have taken another person many hours.

CHAPTER THREE.

TWO NARRATIVES ABOUT HADHRAT DAWOOD (A.S).

"Remember Dawood and Sulaymaan, when they arbitrated with regard to a crop that was trampled by the goats of a people. We were witnesses to their decision. We explained the decision to Sulaymaan and granted wisdom and knowledge to both of them." [Surah Ambiya, verses 78/9]

According to the commentaries of Hadhrat Abdullah bin Abbaas (R.A) and Hadhrat Abdullah bin Mas'ood (R.A), this verse refers to an incident that occurred during the reign of Hadhrat Dawood (A.S). A farmer brought a person to the court of Hadhrat Dawood (A.S), claiming that the person's goats had escaped from their enclosure at night and ravaged his (the farmer's) crops.

Hadhrat Dawood (A.S) ruled that all the person's goats should be given to the farmer as compensation. Hadhrat Sulaymaan (A.S), who was sitting beside his father, said that although his father's decision was correct, he could propose an alternative. (Hadhrat Sulaymaan (A.S) was

eleven years old at the time). He said the goats be put in the custody of the farmer so that he may use the milk and wool. In the meantime, the other person should be given the farm and work the land till the crops grow to the standard that they were when the goats destroyed them. Thereafter, the goats were to be returned to the original owner.
The words of the Qur'aan indicate that the decision of Hadhrat Sulaymaan (A.S) was more appropriate, but this will not mean that Hadhrat Sulaymaan (A.S) was superior to Hadhrat Dawood (A.S). there were many privileges that Hadhrat Dawood (A.S) possessed, which Hadhrat Sulaymaan (A.S) did not possess.

THE INCIDENT OF THE SHEEP.

Allah recounts the incident in the following words, **"Did the news of the claimants not reach you? When they scaled the wall of the place of worship. When they entered on Dawood, causing him to fear. They said, 'Do not fear. We are two claimants, one of whom has transgressed against the other. So pass judgement between us, do not procrastinate, and guide us to the right path. This is my brother, he has 99 sheep, while I have only one sheep. He said, 'Hand the other over to me as well,' and he is harsh to me in speech.' Hadhrat Dawood (A.S) said, 'He has certainly been unjust to you by asking for your sheep. Indeed, many partners who are unjust to each other, save for those who believe and do good deeds. Such people are few.' It occurred to Hadhrat Dawood (A.S) that We had tested him, so he sought forgiveness from his Rabb, fell prostrate and turned in repentance. We forgave him for this. Verily he has proximity to Us and a grand return. Oh Dawood! We have certainly made you a viceroy on earth, so judge between people with justice and do not follow your whims, for it will deviate you from Allah's path. Verily, those who stray from Allah's path shall suffer a severe punishment on the day on the Day of Reckoning."** [Surah Saad, verses 21 to 26]

Many commentators, quoting narration of the Bani Isra'eel, have commented on Hadhrat Dawood (A.S)'s test, but these commentaries are unacceptable. The most appropriate interpretation of this test is derived from a narration of Hadhrat Abdullah bin Abbaas (R.A). he reports that Hadhrat Dawood (A.S) used to divide his affairs amongst

four days. The first day was reserved for Allah’s worship, the second was for judging cases between people, the third for himself, and the fourth for offering guidance for the Bani Isra'eel.

Of these four days, the day for worship was especially dear to him, even though he used to devote many hours of the remaining days for Allah’s worship. On this day, he would do nothing besides worship Allah. He had a place of worship specially for built for his devotions, and was averse to meeting anyone on that day.

Allah made Hadhrat Dawood (A.S) a prophet, due to which his duties included an array of activities, not only formal worship. He was to be a guide and servant to the people as well. Allah tested him by allowing two people to scale the wall of his place of worship on the day he reserved for worship. As any human would, Hadhrat Dawood (A.S) also became alarmed when he saw the two persons before him. The incident then passed as the verses describe.

THE DEMISE OF HADHRAT DAWOOD (A.S).

Hadhrat Dawood (A.S) lived till an old age. According to certain narrations, he ruled for seventy years, and was buried in Sidon.

LESSONS.

1) When Allah wants to make a person one of the resolute Ambiya (A.S), He allows the good qualities to shine through from an early age.
2) Certain matters may seem to be trivial, but only surface as significant afterwards.
3) The difference between a ‘khaleefa’ and a king is that the first possesses the power and strength of a king, yet behaves humbly and considers himself to be a servant to his subjects. On the other hand, the king of this world possesses undue pride and regards his subjects as a tool for his comfort and pleasure.
4) The life of Hadhrat Dawood (A.S) is witness to the fact that the more a person shows gratitude to Allah, the more Allah elevates his position.

5) Although religion deals primarily with spirituality, it has a significant bearing on politics and government administration. Hadhrat Uthmaan (R.A) says that Allah may defend Islam with a just ruler just as He uses the Qur'aan to do this.
6) The narratives of the Qur'aan, as well as the history of previous nations teach man that sovereignty and authority can only be conferred by Allah. Verse 26 of Surah Aal Imraan reads: **"Say, 'Oh Allah, Owner of sovereignty, You bestow sovereignty to whomsoever You please and snatch away sovereignty from whomsoever You please. You grant honour to whomsoever You please and disgrace whomsoever You please. In Your hand is all good. Verily You are Able to do all things."** [verse 26]

   According to Allah's practice, people ascend to sovereignty in two ways. The first is by recognising Allah, while the second is by recognising the means and mechanisms of this world. When people ascend to power by the first method, they are classified as "righteous." Such people are truly worthy of ruling, and their position is regarded as "Allah's vicegerency" (khilaafah).

   Allah says in Surah Ambiya, **"Verily We have decreed in the Zaboor after the Advice that My righteous slaves will inherit the earth."** [verse 105]

   Verse 128 of Surah A'raaf reads: **"Verily, the earth belongs to Allah, Who will make whomsoever He wills the inheritors."**

   Therefore, only the righteous will attain true sovereignty. People lacking in righteousness cannot attain this and Allah's assistance, even though they may claim to be Muslims. Allah gives and takes power away from people according to His perfect wisdom, which man cannot understand. Allah only hands over the reigns of sovereignty to the unworthy because those destined for this position have disqualified themselves by their evil ways.

   Allah says, **"Allah grants His sovereignty to whomsoever he wills."** [Surah Baqara, verse 247]

   If the Muslims will effect a reformation in their lives, Allah's assistance will be in their attendance. Allah says, **"Allah has**

promised those of you who believe and do good deeds that He will definitely make them successors on earth just as He had made those before them successors. And He will certainly grant strength for them in the religion that He has chosen for them and certainly replace their fear with peace. They worship Me and do not ascribe any as partner to Myself.” [Surah Noor, verse 55]

A PERTINENT POINT.

Although Allah has created man to remember Him, fulfilling the obligations of Islam and serving others is more beloved to Allah than merely engaging in dhikr. It is for this reason that the status of a prophet is higher than that of a saint, who merely engages on formal worship without being a means of guidance to others.

AN IMPORTANT CLARIFICATION ABOUT THE AMBIYA (A.S) FROM THE BANI ISRA’EEL.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that the narrations of the Bani Isra'eel may be transmitted if they do not conflict with the teachings of the Qur'aan and the teachings of Islam. It is therefore incorrect for people to use such narrations to interpret the Qur'aan, especially when they contradict the Qur'aan and Ahadeeth. The Qur'aan and Ahadeeth should be kept clean from such additions.

HADHRAT SULAYMAAN (A.S).

Hadhrat Sulaymaan (A.S) was the son of Hadhrat Dawood (A.S). Allah blessed him with a keen intelligence and the ability to pass just and amicable judgements. An incident about his childhood has already passed.

Hadhrat Sulaymaan (A.S) was Hadhrat Dawood (A.S)'s successor to prophethood and kingship. Allah says in Surah Naml, **"Sulaymaan succeeded Dawood."** [verse 16]

Verse 79 of Surah Ambiya reads, **"We granted kingship and knowledge to both [i.e. Hadhrat Dawood (A.S) and Hadhrat Sulaymaan (A.S)]."**

THE SPECIALITIES OF HADHRAT SULAYMAAN (A.S).

Allah granted the following special favours to Hadhrat Sulaymaan (A.S):

UNDERSTANDING THE BIRDS.

"Sulaymaan succeeded Dawood and he said, 'Oh people! We have been taught the speech of the birds and have been granted everything. This is certainly a manifest bounty." [Surah Naml, verse 16]

It is evident that this was a miracle, which came only from Allah.

SUBJUGATION OF THE WINDS.

The following verses describe this special bounty:

- **"And We subjugated the swift wind for Sulaymaan. By his command, it carried him to the land that We had blessed. We have knowledge of all things."** [Surah Ambiya, verse 81]
- **"We subjugated the wind for Sulaymaan. It's travel in the morning was a month's journey and it's travel by the evening was a month's journey."** [Surah Saba, verse 12]
- **"So We subjugated the wind for him, and it blew softly by his command, wherever he pleased."** [Surah Saad, verse 36]

The following is learned from these verses:

1) The wind was entirely at the command of Hadhrat Sulaymaan (A.S).
2) Despite it's high velocity, the wind would blow gently by his command.
3) It would transport him the distance of a month's journey in a single morning or evening.

All this was solely due to Allah's favour on him.

SUBJUGATION OF THE JINN AND ANIMALS.

Hadhrat Sulaymaan (A.S) once supplicated to Allah saying, **"Oh my Rabb! Forgive me and grant me such a kingdom that will not be granted to anyone after me. Verily You are the Bestower."** [Surah Saad, verse 35]

Allah accepted this du'aa and granted him a kingdom that was unparalleled in the past and remains unparalleled to this day. Allah granted him control over the jinn and animals together with control over humans.

THE CONSTRUCTION OF BAITUL MUQADDAS.

Bukhari and Muslim report from Hadhrat Abu Dharr (R.A) that just as Hadhrat Ibraheem (A.S) was responsible for founding Makkah and constructing the Kaa'ba, Hadhrat Ya'qoob (A.S) founded Baitul

Muqaddas. After a long period, Hadhrat Sulaymaan (A.S) renovated the masjid and the town, employing the assistance of the jinn. Allah says, **"There were some shayateen who used to dive for him and do other work for him. We are their Protectors."** [Surah Ambiya, verse 82]

Another verse reads: **"There were those of the jinn who used to work before him by the command of his Rabb. Those of them who reneged against Our command, We would make them taste of the punishment of the Blaze. As he pleased, they would construct for him huge buildings, statues, dishes the size of dams and large pots which could not be moved from their place. 'Oh family of Dawood! Express your thanks. Few of My bondsmen are thankful."** [Surah Saba, verses 12/13]

"Sulaymaan's army of jinn, men and birds were gathered for him and they were restrained." [Surah Naml, verse 17]

"We also subjugated the jinn for him, every builder and diver from them, as well as others who were shackled in chains." [Surah Saad, verses 37/8]

The constructions that the jinn erected are still a wonder to mankind today. The rocks used to build them are extremely large, confounding a person when he thinks about how these could be moved and set in place.

THE TREASURES OF COPPER.

Describing the magnificent buildings in the time of Hadhrat Sulaymaan (A.S), certain commentators say that Allah used to give him molten copper to use in these. The Qur'aan makes mention of the spring o copper that Allah made for him. However no further details about this are forthcoming from the Qur'aan.

HADHRAT SULAYMAAN (A.S) AND THE QUEEN OF SABA.

The Qur'aan has described this episode so marvellously that the concise words clearly portray the important aspects of the story, as well as being a “Reminder.” The incident also depicts the fact that Hadhrat Sulaymaan (A.S) was able to understand the language of the birds. The entire story is mentioned in verses 36 to 44 of Surah Naml.

Describing the scene Allah says, **“When Sulaymaan (A.S) inspected the birds he said, ‘Why do I not see Hudhud? Is he amongst the absentees? I shall surely punish him severely or slaughter him unless he comes to me with a good excuse.”**

“It was only a short while thereafter when Hudhud (arrived and presented his excuse when he) **said, ‘I have brought you news that you have no knowledge of. I have just returned from Saba with certain news. I have found a woman who rules over them and who has been given everything** (required by a ruler)**. She also has a magnificent throne.** (However) **I found her and her people prostrating to the sun instead of Allah. Shaytaan has beautified their deeds for them and prevented them from the right path, due to which they are not rightly guided.”**

“Sulaymaan (A.S) said, ‘We shall soon see whether you have spoken the truth or whether you are from the liars. Take this letter of mine and throw it to them (in the royal court)**. Then turn away from them** (but not too far away) **and see what reply they give.”**

The queen read the letter to her ministers. It read, **“From Sulaymaan.”** Thereafter it continued, **“I begin with the name of Allah, the Most Beneficent, the Most Merciful. Do not be arrogant against me and come to me in submission.”**

When the queen read the letter, she realised that the writer must be someone more powerful than her; because of the mode of address and the manner in which the letter was delivered. She also realised that any foolishness on her part would lead to the destruction of her kingdom.

“She said, ‘Oh ministers! Counsel me in my matter, for I shall never decide the case till you are present with me. They replied, ‘(We have nothing to be afraid of because) **We are people of great**

might and fierce fighters, but (in the end) **the matter rests with you. Therefore you decide what commands you wish to issue."**

She told them that it was not suitable to rush into any decision before gauging the strength of Hadhrat Sulaymaan (A.S)'s forces. They needed to be cautious in the matter. Therefore, she said, **"I shall sent a gift to them and then see with what the messengers return."** With the excuse of delivering the gift, the messengers could assess the strength of Hadhrat Sulaymaan (A.S)'s army and also ascertain what he wanted from them.

If the messengers informed them that Hadhrat Sulaymaan (A.S) was as powerful as he seemed to be they would not enter into any battle, but rather surrender themselves. In this regard she told them, **"Verily when kings enter any town, they ruin it and humiliate the it's noble people. This is what they will do."**

Eventually, **"When the messenger came to Sulaymaan, he said, 'Do you wish to assist me with wealth** (To bribe me)**? What my Rabb has given me is better than what He has given you."** While the people of Saba only had sovereignty and authority over a piece of land and a limited amount of people, Hadhrat Sulaymaan (A.S) possessed sway over all creatures and springs if copper even gushed forth from the earth for him.

He also told them, **"It us you people** (not me) **who are pleased about your gift."** Then, addressing the leader of the envoys, Hadhrat Sulaymaan (A.S) said, **"Return to them** (taking your gifts with)**. I shall certainly march to them with an army that they will have no defence against. We shall definitely expel them thence in shame, while they are abased."**

When the Queen learned that the kingdom of Hadhrat Sulaymaan (A.S) includes even the birds and animals, she realised that opposing him would be futile. She then decided that they should rather submit to Hadhrat Sulaymaan (A.S). Since the queen was not of the same religion of Hadhrat Sulaymaan (A.S), he wrote, **"come to me in submission."** He required her to surrender to him. As the queen and her people left from Yemen, Allah informed Hadhrat Sulaymaan (A.S) of their departure.

"Sulaymaan (A.S) said, 'Oh courtiers! Which of you can bring her throne to me before they come to us in submission? A giant of the jinn said, 'I shall bring it to you before you stand up from your place. Indeed I am strong and trustworthy for such a task." Referring to one of Hadhrat Sulaymaan (A.S)'s advisors, Allah says, **"The one who possessed knowledge of the Book said, 'I shall bring it to you before you can blink your eye. When Sulaymaan (A.S) saw it placed firmly in his presence, he said, 'This is from the grace of my Rabb to test whether I will be grateful or ungrateful. Whoever is grateful only shows gratitude for his own good. Whoever is ungrateful, then indeed my Rabb is Independent, Bountiful."**

After expressing gratitude to Allah, Hadhrat Sulaymaan (A.S) instructed, **"Disguise her throne for her so that we may see whether she is rightly guided or from amongst those who are not guided aright."** When the arrived, she was shown her throne and asked, **"Is you throne something like this?"** The intelligent woman replied, **"It seems like this is the very one."** Neither did she admit to it being hers because of the changes made to it, nor did she deny it because it appeared like hers. She said further, **"We were informed** (about your phenomenal power) **from before and** (therefore) **submitted."** It was her life as a Mushrik and the worship of the sun that dulled her mind from perceiving the content of Hadhrat Sulaymaan (A.S)'s letter.

Hadhrat Sulaymaan (A.S) then revealed her error of perception to her when he had a magnificent palace built. A large pond was dug in the courtyard of the palace, which was filled with clear water. The entire pond was then covered with crystal glass, which was so clear that one would think that the courtyard was filled with water.

Consequently, **"She was told, 'Enter the palace.' When she saw it, she thought it was a pool of deep water and exposed her calf** (as she lifted her dress to enter)**. Sulaymaan (A.S) said, '** (There is no need to lift your dress because) **It is a palace that is constructed from an array of glass."**

It was then that the queen realised that she had not witnessed and exposition of Hadhrat Sulaymaan (A.S)'s power, but this was granted to Him by a Being much ,more powerful than him. Hadhrat Sulaymaan

(A.S) only wanted her to surrender to him so that he can make her aware of the Great Allah, Who created the sun that she worshipped. Thereupon, she supplicated to Allah saying, **"Oh my Rabb! I have surely oppressed my soul** (by not worshipping You)**. I submit with Sulaymaan to Allah, the Rabb of the universe."**

WHO WAS SABA (SHEBA)?

Past and recent historians agree that Saba tribe derived their name from a forefather of theirs, who hailed from the Qah'taani lineage. Saba was his title, while his real name was Umar. He was an extremely brave and motivated person, who lived approximately 110 years before the advent of Hadhrat Isa (A.S).

The kingdom of Saba was situated in Eastern Yemen, with the capital being Ma'aarib, which was also referred to as 'the city of Saba.' The kingdom was vast, and covered Hadramaut and a part of Africa.

Although the Qur'aan does not cite the name of the Queen, narrations from the Bani Isra'eel state that her name was Bilqees.

THE BIRD, "HUDHUD."

The Qur'aan makes it clear that Hudhud was Hadhrat Sulaymaan (A.S)'s messenger. It is not necessary to render a metaphorical interpretation of Hudhud because it is known that Hadhrat Sulaymaan (A.S) understood the language of the birds.

THE QUEEN'S THRONE.

Hudhud's description of this throne has already passed, and it will be futile to discuss the issue further. The presentation of this throne before Hadhrat Sulaymaan (A.S) was a miracle indeed.

THE QUEEN’S ACCEPTANCE OF ISLAM.

The queen of Sheba accepted Islam when she comprehended the grand apostleship of Hadhrat Sulaymaan (A.S). It was Hadhrat Sulaymaan (A.S)’a intention to make her a Muslim from the beginning, due to which the letter was sent, but she did not realise this then.

DID HADHRAT SULAYMAAN (A.S) MARRY THE QUEEN OF SHEBA?

Neither does the Qur'aan and the Ahadeeth confirm such a marriage, nor does it deny the marriage.

THE DEMISE OF HADHRAT SULAYMAAN (A.S).

Hadhrat Sulaymaan (A.S) passed away while watching the jinn construct a large building. However, because he was leaning on his staff, his body remained upright even after his soul departed. Thinking that he was still watching over them, the jinn continued to labour hard. Eventually, as termites gnawed at the staff, it weakened and finally collapsed. It was only then that his body fell to the ground and the jinn realised that he had passed away. They then lamented that they would have never continued labouring if they had knowledge of his demise.

Allah quotes the incident as follows: **“When We decreed death for him [Hadhrat Sulaymaan (A.S)], it was only the termites that made them aware of his demise by eating his staff. When he fell, it became evident to the jinn that if they had knowledge of the unseen, they would not have remained in a humiliating punishment.”** [Surah Saba, verse 14]

By the time they learnt about his demise, the construction was already complete. Besides describing the demise of Hadhrat Sulaymaan (A.S), the incident also served to refute a fallacious belief of the Bani Isra'eel, who believed that the jinn possessed knowledge of the unseen. After this incident, even the jinn admitted that they did not possess such knowledge.

OTHER QUR'AANIC EPICS ABOUT HADHRAT SULAYMAAN (A.S).

THE INCIDENT OF THE HORSES.

Allah says, **"We gave Sulaymaan to Dawood. What an excellent slave. He was certainly penitent. When well trained horses of the best breed were presented to him towards the evening. He said, 'My love for good (these horses) is part of my love for my Rabb. Till, when the horses were out of sight, he said, 'Bring them back!' He then began to stroke their legs and their necks."** [Surah Saad, verses 32/3]

Unlike other interpretations, a narration of Hadhrat Abdullah bin Abbaas (R.A) from Hadhrat Ali bin Abi Talha (A.R), states that the incident did not concern the missing of the Asr salaah and slaying of the horses. The incident is as follows: The horses used in jihaad were brought for inspection before Hadhrat Sulaymaan (A.S) one evening. Since Hadhrat Sulaymaan (A.S) was an expert on the lineage and pedigree of horses, he was extremely overjoyed to find that the horses were of the best breed, and many in number. It was then that he said that the love for these horses are a part of the love he bears for Allah (because they are Allah's creation and used for His Deen.

As he was engrossed in thought, the horses were returned to the stables. When he turned his attention to them once more, he found that they were out of sight. He then commanded that they be brought back. Since they were instrumental in preserving Allah's Deen, he began to stroke them affectionately, thereby taming them further.

According to this interpretation, the verse is translated as: **"He said, 'My love for good (these horses) is part of my love for my Rabb. Till, when the horses were out of sight, he said, 'Bring them back!' He then began to stroke their legs and their necks."**

HADHRAT SULAYMAAN (A.S) IS TESTED.

Allah says, **"Verily, We tested Sulaymaan and cast a body on his throne. He then turned to Allah saying, 'Oh my Rabb! Forgive me."** [Surah Saad]

The Qur'aan presents this "test" very briefly, and no further elucidation is found in the Ahadeeth. A Mu'min must believe in this brief discussion without further question. However, Imaam Raazi (A.R) has tendered the following explanation to condole restless hearts.

He says that **"tested Sulaymaan"** by afflicting him with a severe illness, due to which he sat on his throne like a lifeless body, which is the interpretation of **"cast a body on his throne."** The phrase **"He then turned to Allah"** refers to his return to health. Allah meant to teach Hadhrat Sulaymaan (A.S) that despite his vast and powerful kingdom, he had no control over his own body, proving Allah's omnipotence. This was intended to teach him that he should still remain subservient to Allah and to always seek Allah's forgiveness.

THE ARMY OF HADHRAT SULAYMAAN (A.S) AND THE VALLEY OF ANTS.

Allah says, **"Sulaymaan's army of jinn, men and birds were gathered for him and they were restrained. Till, when they reached a valley of ants, an ant announced, 'Oh ants! Enter your dwellings lest Sulaymaan and his army trample upon you without realising. Sulaymaan began to smile and then laughed at her speech saying, 'Oh my Rabb! Allow me to express gratitude for Your bounty, which You have conferred upon me and upon my parents, and that I perform good deeds that You are pleased with. And, due to Your Mercy, include me amongst Your righteous bondsmen."** [Surah Naml, verses 17,18,19]

Many questions have been posed with regard to the details of this incident, which have been answered with the aid of narrations originating from the Bani Isra'eel. However, the Qur'aan and Ahadeeth of Rasulullah (sallallahu-alayhi-wa-sallam) absolve themselves from this futility.

Allah’s purpose in narrating this incident is to demonstrate His great favours upon His Ambiya (A.S). Allah illustrates how Hadhrat Sulaymaan (A.S) could even hear the speech of one of the feeblest and tiniest of creation. When he realised this favour on himself, he then immediately expressed his profound gratitude to Allah. The importance of this narrative is such that Allah actually named the Surah after the ant, calling it Surah Naml (The chapter of the ant).

Whereas commentators generally believe that the valley was in Shaam, most historians say that it was in Asqalaan, or between Asqalaan and Bait Jabroon.

WHO BROUGHT THE QUEEN’S THRONE?

It has already passed that one of Hadhrat Sulaymaan (A.S)’s courtiers brought the queen’s throne to him within the blink of an eye. The verse of the Qur'aan states that he was one who **“possessed knowledge of the Book.”** This person was Aasif bin Barkhiyya, who was one of Hadhrat Sulaymaan (A.S)’s chosen advisors. This is the accepted opinion of Hadhrat Abdullah bin Abbaas (R.A) and other commentators.

He was a close companion of Hadhrat Sulaymaan (A.S), just as Hadhrat Abu Bakr (R.A) was the close companion of Rasulullah (sallallahu-alayhi-wa-sallam). He learnt the Torah and Zaboor from Hadhrat Sulaymaan (A.S), and also had deep knowledge of the secrets of Allah’s names and attributes. Although the **“giant of the jinn”** could have accomplished the task in a short period of time, it was necessary that one of Allah’s pious bondsmen fulfil the task so that it could have a favourable reflection on Hadhrat Sulaymaan (A.S)’s prophethood, which could be displayed to the queen.

Since all miracles are really Allah’s doing, Hadhrat Sulaymaan (A.S) stated, **“This is from the grace of my Rabb.”**

THE BANI ISRA’EEL SLANDER HADHRAT SULAYMAAN (A.S).

The Bani Isra'eel accused Hadhrat Sulaymaan (A.S) of practising sorcery, saying that his power was derived from his bangle. Allah

declares, **"When a messenger comes to them** (the Bani Isra'eel) **from Allah, confirming that** (i.e. the Torah) **which is with them, a party of those given the Book renege. They cast the Book of Allah behind their backs as if they have no knowledge. They follow what the shayateen recited during the reign of Sulaymaan. Sulaymaan never disbelieved, but the shayateen disbelieved by teaching black magic to the people. They also followed what was revealed to the two angels Haaroot and Maaroot in Babylon. They never taught anyone without telling them, 'We are merely a test, so do not disbelieve.' So they** (the Bani Isra'eel) **learnt from the two of them such things whereby they could split a man from his wife. They can never harm anyone thereby without Allah's command. They learnt things that harmed them and did them no good. Indeed, they knew that there is no share in the Hereafter for the one who purchased it. Evil indeed is the price for which they have sold their souls. If only they knew. If only they believed and adopted taqwa, then the reward with Allah is best for them if only they knew."** [Surah Baqara, verses 101,102,103]

Various interpretation have been rendered with regard to these verses. Hereunder follows an explanation by Hadhrat Muhammed Anwar Shah Kashmiri (A.R):

He says that, after the demise of Hadhrat Sulaymaan (A.S), the jinn began to teach people black magic. People also regarded the jinn as beings who possessed knowledge of the unseen. According to Allah's practice of guiding people, He sent two angels by the names of Haaroot and Maaroot to Babylon. These angels taught people the secrets of Allah's names and attributes, which was unlike magic, pure from the filth of magic. In this way, the people could clearly distinguish between black magic and divine sciences.

Once people acquired this knowledge from them, the angels would tell them that they should now not return to black magic, which constituted kufr. Their presence and teachings were therefore to test whether people would again resort to black magic, or whether they would adhere to the more powerful and pure teachings of Allah, His scriptures, and the Ambiya (A.S).

However, the wretched Bani Isra'eel used this knowledge to carry our sinful acts like separating couples. They began to mingle the truth with

falsehood with the aim of accomplishing evil. Such practices are acts of sin and disbelief. The above verse emphatically states that Hadhrat Sulaymaan (A.S) never perpetrated any act of kufr.

A SUMMARY.

The Bani Isra'eel followed the Shayaateen by perpetrating the heretical act of black magic, despite the teachings of Haaroot and Maaroot. This is the basic lesson to be learnt from this incident. It is futile to delve into other details, which have not been mentioned in the Qur'aan.

LESSONS.

1) Amongst the many crimes committed by the previous nations, was that they accused the Ambiya (A.S) of such evil deeds that cannot be envisaged from them. The worst of these people were the Bani Isra'eel, who, despite the claim to believe in the Ambiya (A.S), attribute vile deeds to them.

   They accuse Hadhrat Loot (A.S) of illicit behaviour with his daughters, and slander numerous other Ambiya (A.S). In fact, they even feel proud to vilify them. The Qur'aan blesses people with the facts that exonerate these Ambiya (A.S) from the libel of the Jews, portraying the Ambiya (A.S) as pure and righteous souls.

2) The deviation of the Jews and the filth that they attribute to the Ambiya (A.S) should never taint the Muslims. However, it is sad to notice that their narrations have found a place in our books. Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that the narrations of the Bani Isra'eel may be transmitted if they do not conflict with the teachings of the Qur'aan and the teachings of Islam. It is therefore incorrect for people to use such narrations to interpret the Qur'aan, especially when they contradict the Qur'aan and Ahadeeth. The Qur'aan and Ahadeeth should be kept clean from such additions.

   As a result of this, non-Muslims think that these narrations are from Muslim sources, and use them to attack the principles of Islam.

Muslims also think that the narrations are Islamic, which leads them to deviation and irreligiousness. They then begin to refute certain truths and beliefs of the Qur'aan and Ahadeeth, quoting narration that they claim are found in authentic Qur'aan commentaries.

It is therefore a serious matter to include the narrations in Qur'aanic commentaries, even though the intention be good. It is just as bad to use these narrations in support of un-Islamic beliefs, and to interpret the Qur'aan with their aid. These acts can well destroy Islam. The standpoint of reliable ulema is that people must have faith in the Qur'aan and Ahadeeth, and not allow fallacious narrations to corrupt these.

3) There will always remain a difference between Ambiya (A.S) who ruled, and other rulers. Those Ambiya (A.S) who governed feared Allah in every decision they made, and always ruled with justice, preached to the people, and never failed to serve the creation. Whenever they did something permissible, it would be done with humility. They only vented their fury when it was for Allah's sake, never for personal reasons. Such exemplary behaviour will be noticed in the lives of ruling Ambiya (A.S) such as Hadhrat Yusuf (A.S), Hadhrat Dawood (A.S) and Hadhrat Sulaymaan (A.S).

   One may compare the statement of Fir'oun, who said, **"I am your exalted lord!"** to the statement of Hadhrat Sulaymaan (A.S), when he wrote, **"Do not be arrogant against me and come to me in submission."** Although both statements exude royal authority, the statement of Fir'oun is rebellious towards Allah and unjust to the masses. On the other hand, the statement of Hadhrat Sulaymaan (A.S) is made to emphasise Allah's sovereignty and to preach Tauheed.

4) Allah will place His creation at the service of the person who sincerely devotes his life to Allah and who does not make a movement to displease Allah. When such personalities display supernatural feats, people with doubtful minds and a warped mentality will object to their activities and reject their claim to prophethood.

5) The worst deed of Shaytaan is to cause conflict and separation between a couple. This vile deed leads to swearing, slander, lies and injustice. It is therefore most beloved to Shaytaan.

HADHRAT AYYOOB (A.S).

MENTION OF HADHRAT AYYOOB (A.S) IN THE QUR'AAN.

The following four extracts of the Qur'aan make mention of Hadhrat Ayoob (A.S):

- **"And Isa, Ayyoob, Yunus, Haaroon and Sulaymaan...**" [Surah Nisaa, verse 163]

- **"From his progeny were Dawood, Sulaymaan, Ayyoob, Yusuf and Haaroon."** [Surah An'aam, verse 84]

- **"And remember when Ayoob supplicated to his Rabb saying, 'Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy.' So We answered his call and alleviated the difficulty that beset him. We then granted him his family and the like thereof in addition as a special mercy from Us and as a remembrance for the worshippers."** [Surah Saba, verses 83/4]

- **"Call to mind Our slave Ayyoob. When he supplicated to his Rabb, 'Shaytaan has afflicted me with hardship and difficulty.''(Allah said) 'Strike your foot on the ground!' (When he did so, a fountain gushed forth from the ground, whereafter Allah told him), 'This is a cool bath and drink.' So We gifted him his family together with the like of them, as a mercy from Us and a reminder to the intelligent ones. Take a bundle of sticks with your hand, strike therewith and do not break your vow. Verily We found him to be patient. What an excellent slave! He was certainly most penitent."** [Surah Saad, verses 41 to 44]

The above verse describes the incident of Hadhrat Ayyoob (A.S) in vivid detail, even though it is so concise. He was one of Allah's noble Ambiya (A.S), who was subjected to a great trial, due to which he lost his family, wealth and health. However, he never uttered a word of complaint. All he said was to tell Allah, **"Shaytaan has afflicted me**

with hardship and difficulty." He did not say to Allah that Allah has afflicted him with the difficulty because, although Allah is the Creator of all things, difficulties and hardships are effected by evil means.

He also supplicated to Allah saying, **"Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy."** Allah then alleviated the difficulty and granted him everything he lost, together with more. Allah also instructed him saying, **"Strike your foot on the ground!' (When he did so, a fountain gushed forth from the ground, whereafter Allah told him), 'This is a cool bath and drink."** His physical illness was thus cured when he took a bath in this water.

Allah describes the epic further when He says, **"So We gifted him his family together with the like of them, as a mercy from Us."** Allah declares in another verse, **"My mercy encompasses all things. I shall soon ordain it for those who fear."**

Allah declares that the story of Hadhrat Ayyoob (R.A) is **"a reminder to the intelligent ones"** and also **"a remembrance for the worshippers."**

Allah then praises Hadhrat Ayyoob (A.S) when He says, **"Verily We found him to be patient. What an excellent slave! He was certainly most penitent."**

CERTAIN DETAILS PERTAINING TO THE STORY.

THE ILLNESS OF HADHRAT AYYOOB (A.S).

Narrations from the Bani Isra'eel state many diseases that may have affected Hadhrat Ayyoob (A.S), many of which are hideous and repulsive. The correct standpoint is that this discussion should be avoided because neither the Qur'aan, nor the vast collection of Ahadeeth discuss it.

WHAT IS MEANT BY "SHAYTAAN HAS AFFLICTED ME WITH HARDSHIP"?

The above verse quotes Hadhrat Ayyoob (A.S) as saying, **"Shaytaan has afflicted me with hardship and difficulty."** Reliable research scholars have mentioned that this statement of Hadhrat Ayyoob (A.S) was made as a token of respect to Allah – Shaytaan had no control over Hadhrat Ayyoob (A.S)'s body. The statement would thus be synonymous to saying to Allah that although He is the Creator of every situation, we only attribute good to Him, and regard evil to be a result of our own iniquities. However, in essence, all conditions are for the best.

"So We gifted him his family together with the like of them..." This verse means that Allah gave him a much larger family and reunited him with the rest of them. It may also mean that Allah brought his dead family back to life, and then gave him more children. This opinion is supported by Hadhrat Hasan Basri (A.R), Hadhrat Qatadah (A.R) and Hadhrat Shah Abdul Qaadir (A.R). The first interpretation has been attributed to the likes of Immam Raazi (A.R) and Ibn Hibbaan (A.R).

"Take a bundle of sticks with your hand, strike therewith and do not break your vow." The Qur'aan and Ahadeeth are silent about the details of this matter. However, commentators say that Hadhrat Ayyoob (A.S)'s wife remained in his attendance after everyone else had forsaken him. However, the grief of her husband was unbearable to her and she once uttered such words that appeared to be a complaint against Allah. Unable to tolerate this, Hadhrat Ayyoob (A.S) took an oath to lash her a hundred times.

After regaining his health, the occasion arrived for Hadhrat Ayyoob (A.S) to fulfil his oath. However, he was greatly perplexed because of the impeccable service and unfailing loyalty that she gave him. It was in response to this that Allah rewarded her for her loyalty by instructing Hadhrat Ayyoob (A.S) to lightly strike her using a bundle of a hundred small sticks. His vow was fulfilled thereby.

"Strike your foot on the ground! This is a cool bath and drink." Allama Ibn Katheer (A.R) reports that Allah commanded Hadhrat Ayyoob (A.S) to strike his foot on the ground, whereupon a fountain gushed from the ground. When he took a bath in this fountain, all the external effects of the disease disappeared. He then struck his foot on

the ground for a second time, causing another fountain to gush forth. He drank the water from this fountain, whereby all the internal effects of the illness were removed. He then expressed gratitude to Allah for the cure.

Even today one may find many springs that have medicinal benefits by bathing or drinking from them. The difference is that the fountain of Hadhrat Ayyoob (A.S) was a miracle, whereas the others are dependant on natural means.

OTHER INCIDENTS ABOUT HADHRAT AYYOOB (A.S).

Bukhari records a hadith stating that Hadhrat Ayyoob (A.S) was once bathing, when Allah rained gold locusts on him. He collected them and kept them in a cloth. Allah asked him, "Oh Ayyoob! Did We not grant you sufficient wealth to be independent of this?" Hadhrat Ayyoob (A.S) replied, "Oh my Rabb! None can be independent of Your bounties and grace."

Commenting on this hadith, Haafiz Ibn Hajar (A.R) says that Imaam Bukhari (A.R) would have included another hadith pertaining to Hadhrat Ayyoob (A.S) if he thought that any other was authentic in his estimation. Thereafter, Haafiz Ibn Hajar states that if any narration was authentic, it would be the following:

Hadhrat Anas bin Maalik (R.A) narrates that the Hadhrat Ayyoob (A.S) was afflicted by an illness for thirteen years, and every companion and relative had forsaken him in that period. Only two people remained with him. One day, the one said to the other, "It seems as if Hadhrat Ayyoob (A.S) has been afflicted by this because of a grave sin he may have perpetrated. If this was not the case, he would have already been cured."

When this statement reached Hadhrat Ayyoob (A.S)'s ears, he was extremely unsettled, and supplicated to Allah in all sincerity. He then required to relieve himself, and proceeded with his wife's assistance. When he had completed and was leaving, Allah instructed him saying, **"Strike your foot on the ground!"** When he did so, a fountain gushed forth from the ground whereby he was completely cured after bathing.

His wife was still waiting for him, and was shocked when a healthy person emerged, whom she did not recognise. Hadhrat Ayyoob (A.S) explained what had happened.

Hadhrat Ayyoob (A.S) received a bundle of wheat and a bundle of barley as a daily meal. After he was cured, Allah increased his wealth by turning the wheat into gold and the barley into silver.

Similar narrations are reported by Hadhrat Ibn Abi Haatim (A.R) and Hadhrat Abdullah bin Abbaas (R.A). Hadhrat Wahab bin Munabbih (A.R) says that the duration of the illness was three years, while others say that it was seven years.

LESSONS.

1) The closer a person is to Allah, the more difficult are the tests from Allah. When they endure the tests with patience, they propel to ever nearer proximity to Allah.

   Rasulullah (sallallahu-alayhi-wa-sallam) said, "Those who suffer the most difficulties are the Ambiya (A.S), then the righteous, then those who are most like them."

   The Prophet (sallallahu-alayhi-wa-sallam) has also mentioned, "A person is tested with difficulty in proportion to his religiousness. If he is staunch in his religion, the tests will be increased."

2) While it is relatively easy to express gratitude to Allah when experiencing favourable conditions and affluence, it is extremely difficult to be satisfied with Allah's decree when afflicted with adverse conditions, and to restrain the tongue from uttering words of complaint. It is for this reason that Allah's mercy rushes to the person who holds fast to the skirt of patience and continues expressing gratitude to Allah when in difficulty.

   Allah's assistance then comes to him from avenues he never anticipates. This is what happened in the case of Hadhrat Ayyoob (A.S), as Allah describes, **"And remember when Ayoob supplicated to his Rabb saying, 'Difficulty has certainly afflicted me and You are the Most Merciful of those who show**

mercy.' So We answered his call and alleviated the difficulty that beset him. We then granted him his family and the like thereof in addition as a special mercy from Us and as a remembrance for the worshippers." [Surah Saba, verses 83/4]

3) Under no circumstances must a person lose hope in Allah's mercy because losing hope in Allah's mercy is a sign of kufr. One should never think that adversities are always due to a person's sins. Allah also afflicts people with calamities so that they may be blessed with His special mercies.

   Rasulullah (sallallahu-alayhi-wa-sallam) reports that Allah says, "I treat My bondsman according to his expectation of Me."

4) According to a hadith, the most beloved instigation to Shaytaan is that instigation that causes ill feelings and malice between a couple. Authentic Ahadeeth convey the tidings of Jannah for the woman who is pious and loyal to her husband. The value of this loyalty and love will be greatly elevated when they are displayed at a time when the husband is afflicted by calamities, and is deserted by one and all. This deed is so much appreciated by Allah, that He did not tolerate that Hadhrat Ayyoob (A.S)'s wife should be lashed.

5) The person who is humble and grateful during times of comfort and peace will never be unsuccessful in both worlds.

   Allah declares in Surah Ibraheem, **"When your Rabb announced, 'Verily, if you are grateful, I shall certainly grant you more."**

   Allah also says, **"So give glad tidings to the patient ones. (They are) those who, when any adversity befall them, say, ' Verily to Allah do we belong, and to Him is our return.' These are the ones upon whom the collective and special mercies of Allah descend and who are rightly guided."** [Surah Baqara, verses 155/6/7]

HADHRAT YUNUS (A.S).

Hadhrat Yunus (A.S) is mentioned in six Surahs, viz. Nisaa, An'aam, Yunus, Saaffaat, Ambiya, and Qalam. His name is mentioned in the first four of the above six, while the last two refer to him as **"the person of the fish."** While Surahs Nisaa and An'aam merely include his name amongst a list of Ambiya (A.S), the other Surahs make some mention of his story. These Surahs only speak about his life as a prophet of Allah.

Allah says in Surah Yunus, **"There was no nation who believed, then their belief profited them, except the nation of Yunus (A.S). When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while."** [verse 98]

"Remember the person of the fish. When he left in anger and thought that We would not straiten things for him, so he supplicated in the darkness saying, 'There is no deity besides You. You are Pure. I have certainly been from amongst the oppressors.' So We responded to his call and rescued him from distress. Thus do We reward the believers." [Surah Ambiya, verses 87/8]

"Yunus was certainly from the messengers. When he made an exit to the crowded ship. They drew lots and he was of the losers. Then a fish swallowed him, and he was blameworthy. If he was not from those who glorify Allah, he would have remained in it's belly till the day people are resurrected. We cast him on a barren shore, and he was ill. We then caused a creeper to grow over him. Then We sent him to a nation of a hundred thousand or more. They believed and We allowed them to enjoy themselves for a while." [Surah Saaffaat, verses 139 to 148]

Allah says in Surah Qalam, **"Be patient for the command of your Rabb and do not be like the person of the fish. When He called to Allah while he was overcome with grief. If Allah's grace had not taken him in it's lap, he would have been cast on the shore as one rebuked. So his Rabb chose him and made him from the righteous."** [verses 48 to 50]

LINEAGE AND ERA.

A narration of Bukhari clearly states that Hadhrat Yunus (A.S) was the son of Mata. The Ahlul Kitaab refer to him as Jonah. According to the sequence adopted by Imaam Bukhari (A.R) in his chapter of the Ambiya (A.S), Hadhrat Yunus (A.S) is placed between the eras of Hadhrat Moosa (A.S) and Hadhrat Dawood (A.S).

Hadhrat Shah Abdul Qaadir (A.R) says that Hadhrat Yunus (A.S) was a contemporary of Hadhrat Hizqeel (A.S). However, Haafiz Ibn Hajar (A.R) states that it is extremely difficult to ascertain the period of Hadhrat Yunus (A.S). Allah knows best.

WHERE WAS HE SENT?

Hadhrat Yunus (A.S) preached to the people of Nineveh, which was the capital city of Mawsil. According to the Qur'aan, the population of the place at that time was in excess of a hundred thousand.

HIS DEMISE.

According to Hadhrat Shah Abul Qaadir (A.R), Hadhrat Yunus (A.S) passed away in Nineveh and was buried there.

CERTAIN OTHER ASPECTS.

In one of many Ahadeeth describing the virtue of Hadhrat Yunus (A.S), Rasulullah (sallallahu-alayhi-wa-sallam) said, “None of you should ever say that I [Rasulullah (sallallahu-alayhi-wa-sallam)] is better than Yunus bin Mata.”

Hadhrat Abu Hurairah (R.A) reports that a Jew once sold something to another person, but was dissatisfied with the price the buyer wanted to

pay. Thereupon he said, "By the Being Who made Moosa the best of man! I shall never accept this price!" When an Ansaari Sahabi (R.A) overheard this, he slapped the Jew and said, "How can you say that when Rasulullah (sallallahu-alayhi-wa-sallam) is in our midst?"

The Jew brought the case before Rasulullah (sallallahu-alayhi-wa-sallam) saying, "Why has this Ansaari slapped me when I am in your protection?" When Rasulullah (sallallahu-alayhi-wa-sallam) inquired from the Ansaari, he related the incident. Thereupon, Rasulullah (sallallahu-alayhi-wa-sallam)'s face turned red with anger as he said, "Never give preference of one prophet over the other. When the trumpet will be sounded the first time, everything in the heavens and the earth will cease to be, except for those who Allah chooses. When it is sounded the second time, I will awaken first, to find Hadhrat Moosa (A.S) standing beside Allah's throne. I cannot say whether he was excluded from unconsciousness after the first sounding of the trumpet, or whether he awoke before me. I cannot say whether any prophet is better than Yunus bin Mata."

Ulema mention that Rasulullah (sallallahu-alayhi-wa-sallam) emphasised the virtue of Hadhrat Yunus (A.S) so that no person should think ill of him after hearing his story.

THE VIRTUES OF THE AMBIYA (A.S).

Whereas Rasulullah (sallallahu-alayhi-wa-sallam) said in the above hadith, "Never give preference of one prophet over the other," verse 253 of Surah Baqara states, **"These are the messengers, some of whom We have given excellence over others."**

Rasulullah (sallallahu-alayhi-wa-sallam) also said, "I say without pride that I am the leader of Hadhrat Aadam (A.S)'s children." On the other hand, he also said, "None of you should ever say that I [Rasulullah (sallallahu-alayhi-wa-sallam)] is better than Yunus bin Mata."

It seems that there exists some discrepancy between the above Ahadeeth and verse of the Qur'aan. The explanation to this is that there certainly exists a difference in the ranks of the Ambiya (A.S), Rasulullah (sallallahu-alayhi-wa-sallam) being the most superior. However, Rasulullah (sallallahu-alayhi-wa-sallam) forbade people from giving

preference to certain Ambiya (A.S) over others in a way that those of lower rank are looked down upon.

This is extremely applicable at times when people enter into arguments. It is then very possible that they may say things about certain Ambiya (A.S) that may be degrading. As a result, people may lose their Imaan.

LESSONS.

1) When any nation opposes and denies a prophet, they are eventually given a final warning of punishment. They are then only left with two options; (1) they may repent before the signs of punishment appear, whereby they will be forgiven. Otherwise, (2) they will fall prey to Allah's punishment. It is not possible for them to be saved from the punishment without repentance.

   The annals of history are replete with the incidents of the Aad, Thamud and the nations of many Ambiya (A.S), who were destroyed by Allah's punishment.

2) It was only the nation of Hadhrat Yunus (A.S) that repented before Allah's punishment struck. They were thus saved therefrom. If only the other nations had done the same!

3) The behaviour of Ambiya (A.S) and that of other people are distinctly different. It is for this reason that Allah addresses them separately. They were never to do anything without Allah's command, especially when it dealt with propagation. Therefore, whenever they did something without waiting for divine revelation, they were taken to task for it, even though the matter may seem trivial in the eyes of others. Of course, Allah's assistance remains in their attendance at all times, and they also admit to their error and repent. Allah readily accepts their repentance, and increases their status.

   This fact has been emphasised in several verses of the Qur'aan. People who are unaware of this may fall prey to serious doubts with regard to the Ambiya (A.S). They fail to understand why Allah praises a prophet when he was to have committed a grave error,

due to which he was also heavily reprimanded. One should always keep this fact in mind when reading the stories of the Ambiya (A.S).

4) It should be noted that each one of the Ambiya (A.S) propagated Islam, irrespective of the name of their religion. They are all Allah's true prophets, and should be revered as such. People must never praise Rasulullah (sallallahu-alayhi-wa-sallam) in contrast to any of these Ambiya (A.S), as some people do in gatherings held in honour of Rasulullah (sallallahu-alayhi-wa-sallam).

HADHRAT DHUL KIFL (A.S).

While the Qur'aan mentions that name of Hadhrat Dhul Kifl (A.S) in Surahs Ambiya and Saad, no further mention is made of him.

Verses 85/6 of Surah Ambiya (A.S) states, **"And remember Isma'eel, Idrees and Dhul Kifl. They were all from the patient ones. We admitted them all into Our mercy. They were indeed from the righteous."**

Allah says in verse 48 of Surah Saad, **"And remember Isma'eel, Yasa and Dhul Kifl. They were all from the righteous."**

The Qur'aan and the Ahadeeth make no further mention of Hadhrat Dhul Kifl (A.S). Therefore, it may only be said that he was from Allah's chosen Ambiya (A.S), who was sent to guide a nation. The books of history and even the Torah do not make mention of his details.

It appears that he was from the Bani Isra'eel, but that no special incident took place during his lifetime that can be highlighted above the rest. It is probably for this reason that much else is not said about him in the Qur'aan and Ahadeeth.

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